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ABSTRACT

This paper describes a program that brings bilingual and English-as-a-Second-Language (ESL) teachers from the United States to a Mexican ESL school to teach in the Tetiz (Yucatan, Mexico) field school and in exchange, learn Mayan language and culture. The theoretical base for the project is drawn from the work of major theorists in second language education who emphasize the importance of integrating instruction with social, cultural, and linguistic experiences and encourage diversity in the classroom. The field school project was designed to integrate these ideas into bilingual and ESL teacher training. Fifteen American university students, most undergraduate bilingual education majors, serve as ESL teachers and two graduate students and two professional educators serve as support staff. The community in which the school is situated is described, and a survey of staff after a five-week summer session is reported. The survey asked what benefits staff received as a result of participation, how the experience has affected their work as a teacher, professional, or student, what problems they experienced, and whether they would recommend the program to others. Results are reported, and recommendations are made for advancing the field school model. Contains 15 references. (MSE)

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Educating Bilingual/ESL Teachers in a Language/Culture Exchange Field School: A Collaborative Model in Teacher Education

Paper presented at the annual meeting of the American Educational Research Association, San Diego, California

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A typical, hot, summer morning in the field school in Tetiz, Yucatán, México, usually began with a walk from our rented field house to the nearby *primaria* to check on its availability for the day as well as to open the outdoor bathrooms. As part of the preparation for the English classes for residents of the rural town of about 5,000, I had to make sure the classrooms were opened and ready to receive the 400 students for English language classes that would last for 3 hours. The university-based students and professionals that serve as *maestros de inglés* from the Southwest of the United States, begin to arrive from an hour-long *combi* ride from Mérida, the state capital of Yucatán of over a million people. The *combi*, another name for a volkswagon van used primarily for outbound public transportation, is packed with mostly workers transporting to nearby towns. The bumpy roads and frequent stops on route to Tetiz seem to make the journey longer than it really is. At the school, the early bird students carefully make their way to the classrooms and wait patiently for other students and their teachers. When the maestros arrive, the entire school seems to awaken as a steady stream of students pour into the classrooms. Even though English classes are the order of the day, the focus of the program is based on an exchange of Maya for Spanish. Maya lessons for the maestros, dispersed throughout the day, are usually less formal and more spontaneous. In this project, teachers integrate Maya language and culture into their lessons as they are equally anxious to learn a second language as their students. Armed with a solid belief that effective pedagogy emerges in response to the contextual structures as determined by the students and their families, indeed their community, teachers teach by engaging their students in constructive dialogue and other student-oriented activities in a culture-focused, language exchange project.

Projects such as the field school described herein allow us to examine more closely how educators can incorporate interdisciplinary concepts, particularly in the social sciences.

to strengthen their effectiveness in working within an increasingly diverse public school student population. The purpose of this paper is to describe the field school concept and its implications for the development of effective, collaborative programs that focus on a socially-based pedagogy for both teacher-training and classroom instructional practices.

Background Information and Theoretical Approach

The decision to work in México was realized from two basic premises: 1) by examining two or more contexts, we can illuminate the elusive social factors that often spawn an array of problematic social and educational issues, and by framing Mexico's diverse demography we can generate a number of research questions and discussions similar to those held by educators and social scientists in the US, and 2) by working with our Mexican counterparts we may contribute to the building of socially-constructed bridges that can aid in the strengthening of the role of education on both sides of the border. This paper addresses the first premise that represents an initial step in a process of collaboration that includes research scientists and teachers from the US and México. The theoretical base for the project is derived largely from the work of Freire, Vygotsky, and George and Louis Spindler. In the following paragraphs I attempt to describe the highlights of the basic theoretical structure that is rooted in our project design.

The need for change in the public schools has engendered a discourse that favors a socially-responsive approach to education. The work of Freire (1972, 1985) and others who have contributed extensively to his ideas (e.g., Giroux, 1983; Apple, 1982; Aronowitz & Giroux, 1985; Shor, 1987; McLaren & Leonard, 1992) have compelled educators and social scientists to adapt a philosophical base integrating education, social, cultural, and linguistic factors in an exploratory study that examines the pressing, critical issues that affect learning. Freire's pedagogy of the oppressed links the teacher and student in a mutually responsive relationship that is both transformative and empowering (1972). Freire's theory for educating the masses, particularly in literacy, revolves around his work among the lower socio-economic classes, those living on the margins, but not too far from the First World and its political and economical systems. Freire and his colleagues have been instrumental in developing programs throughout Latin America that coincide with the socialist notions of education and empowerment. Although Freire's ideas and methods are not without criticism, especially in their application to US educational system (e.g. Brady, 1994), his emphasis on the socially-transformative pedagogy bears relevance to the education of underrepresented students, especially those of color.

A large and growing number of neo-Vygotskian theorists and practitioners (e.g., Moll, 1994; Wertsch, 1985; Cole, 1985) have expounded upon a pedagogy that is socio-historically situated and informs a dialogically-based, culturally responsive curriculum. The work in KEEP, the Kamehameha Elementary Education Project (Tharp & Gallimore, 1988), has earned repeated praise for the pedagogy used by teachers in their application of a Vygotskian contextualist/cognitive view of learning and development, thereby contributing to a culture-sensitive theory. Central to the theory inherent in KEEP is the interactional model of teaching whereby teachers carefully structure a dialogic curriculum that focuses on the spiralling, cognitive constructions of their students, unlike the more traditional transmissional approach that relies on the linear, one-way dissemination of information. The key elements of students' constructions that build on their cultural and linguistic experiences and the teachers' roles as a learner and facilitator rather than technocrat are attributes that play a huge role in the success of a contextually-based curriculum.

Teacher research designs have been exemplary in guiding the work of teachers to help them explore new venues to address issues of cultural and linguistic diversity among student populations. The Household Funds of Knowledge for Teaching project (Moll, Amanti, Neff, & Gonzales, 1992), initially developed by anthropologists and teachers from Arizona has the focus of engaging teachers in a meaningful quest for learning about their students and their families using perspectives and techniques derived from the field of anthropology. Our research based on the Funds of Knowledge for Teaching (FOK) included the development of a teacher research consortium made up of university educators that serve as mentors to public school teachers applying the concepts and methods inherent in the FOK (Guadarrama, Patterson, & DeVogd, 1997). The nine-month project engaged teachers in the ethnographic study of at least one family among their students who were recent immigrants. The teachers visited the family in their home and collected a wealth of data: family migration history, employment, education, world views, attitudes, life goals, etc. Besides learning about their families in unprecedented and unique ways, the teachers had access to information that they could use to plan and implement a meaningful and relevant program for their students. The study, which transformed the lives of most of the teacher researchers, had clearly provided teachers with a new window of information and a more structured and effective method for collecting useful information on an on-going basis. The monthly group discussions emphasized the importance of understanding and valuing cultural differences, the dynamic nature of culture and the influence of change as it relates to immigrant families, and the transformative nature of learning about one's own students outside of the classroom. An important observation made in the course of the

project was the manner in which the data served as an empowering tool whereby teachers assumed an advocate role for their students while their student-subjects acquired a sort of favorable status that raised their self-esteem and improved their academic standing.

Finally, the inspirations that have emerged as a result of the work of anthropological/educational experts George and Louise Spindler (Spindler, 1994) have yielded volumes of research studies by teachers and teacher educators who have attempted to develop programs or strategies that effectively address the issues surrounding cultural and linguistic diversity in the schools. One particular topic, cultural therapy, addresses the psychological metamorphosis when individuals deal with problematic issues immanent in the education of underrepresented students of color. The Spindlers discuss cultural therapy in terms of a process by which individuals come to terms with their enduring and situated selves. The enduring self is a cultural and psychological state that establishes in the individual a sense of continuity in his/her life from the past to the present. It's the intimate familiarity of one's history and culture that anchors a person's enduring identity. The situated self is the process of accepting change in the face of conflict resulting from the tension of the transformational change. Some of the research studies based on the application of cultural therapy have relied on reflective interviewing to facilitate their subjects through the process of thoughtful analysis that includes understanding the points of conflict that eventually leads to the resolution stage. Part of the healing process, then, is to recognize how we have been socialized to view others in terms of ethnicity and language and how our past influences the way we presently perceive and behave toward others that are different from us. Cultural therapy is an essential aspect in the preparation of teachers who work with students from diverse backgrounds. If teacher education is to function in a pivotal position in the school change process, it must systematically address the issue of how teachers' socialization experiences affect their attitudes and behaviors toward students who are culturally and linguistically diverse.

The Tetiz field school was designed to integrate the ideas of Freire and Vygotsky, to facilitate the participants in their re-skilling process and the reconceptualizing of a pedagogy appropriate for their students. The project also involved the participants in the collection of ethnographic data from their visits to the families of the students. Discussions about the collected data and related questions or types of inquiry were at the centerpiece of the regularly held seminars. The teachers assumed the roles of critical pedagogues as well as field researchers. In their concluding comments about their participation in the project, each participant recounted the extent to which they had experienced a personal (and professional) transformation from their work in the field school. The transformations are similar to the cultural therapy process that the Spindler's envision. The program that

targeted English classes for residents in Tetiz in the Yucatán peninsula of México achieved to a great extent the goals that are touted by many teacher educators as immensely worthwhile yet elusive to attain. The realization of the project has yielded essential information relevant to the development of teacher education programs for teachers who work with students whose diversity represents the changing texture of American life.

The Context: A Focus on Contrast

Tetiz has approximately 5,000 inhabitants, with about 650 students from kindergarten to middle school. Many family members still use their maternal tongue, Maya, although the town has typically experienced a certain language loss from senior to junior generations. Visits to public places such as the school, church, and marketplace reveal that the majority of the women wear the traditional *huipil*, while the men wear a simple but occidental shirt and trousers and the practical, plastic sandals called *duramiles*. The seemingly tranquil, undisturbed surface of the community belies a history wrought with scourging wars, hegemonic practices by the colonizers in which the indigenous were victimized (continued even today, see Ross, 1995 & 1997), and an economy bound mostly by subsistence agriculture. The drop-out rate is abominable with only a handful of students continuing their education to the high school level. Marriage, raising a family, and living a subsistence-base existence is an impenetrable cycle that is endemic in the lives of the people in Tetiz. Any significant political participation that may contribute to their sense of self-determination, as candidates or as registered voters, is generally limited to a small circle of families that have managed to generate income from non-agricultural sources. We made the interesting observation that in about every instance in which a Tetiz family has invested in the construction of a new home or in remodelling their existing home, the building capital is provided by a family member (s) residing and working in the United States, mostly in Los Angeles, California or somewhere in Washington state. The majority of residents have a biased or skewed view of the United States since very few have had substantial contact with long-time or native residents from the country. The stark differences that exist between Tetiz and the US urban settings from which most of the participants reside provides a backdrop of contrast that optimizes the possibility for learning a broad variety of educational and anthropological concepts. Studying other's culture in an unfamiliar setting provides us with an invaluable opportunity to reflect upon our behaviors and assumptions that have become an unconscious aspect of our professional lives as educators.

The Teacher/Participants

The *maestros de inglés* consisted of 15 university students. The majority of the students were undergraduate bilingual education majors. Two doctoral students, one in bilingual education and another majoring in Spanish, worked as support staff members who assisted the maestros in the use of technology, but also performed teaching duties on a part-time basis. Two more individuals, one a professional educational consultant who helped in the evaluation of the project and another a school counsellor served as "volunteers" even though they performed some teaching duties, however, they were not classified as university students. The chart below describes the participants along eight categories and two basic Spanish language proficiency ratings, proficient or non-proficient. Non-proficient students sought to improve their Spanish skills mostly in the speaking component since most had studied Spanish in formal settings. As director of the project, I also participated by teaching English in the evenings, mostly for adults who were unable to attend during the day. My schedule was made flexible by residing in the community full-time while the other participants remained intermittently.

Table 1 UH/Yucatán Language and Culture Exchange Students in Categorical Descriptions and Spanish Language Proficiency Ratings

<u>Category</u>	<u>Students*</u>												
	<u>** Proficient</u>						<u>Non-Proficient</u>						<u>Totals</u>
1. Bil Ed Majors Undergrads	L	A	D	J	M	M			C				7
2. Undeclared Undergrads									D	T			2
3. Anthro Major Grad									K				1
4. Volunteers	D	A											2
5. Experienced ESL									M				1
6. Experienced Bil Ed	R	S											2
7. Doctoral Bil Ed Maj	S												1
8. Doctoral Spanish Maj	T												1

										TOTAL	17
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*The names of the students are withheld to maintain their privacy.

**Proficient/non-proficient: These ratings are approximate and were determined through interviews and informal observation.

Collection of Data

Students were interviewed at the end of the 5-week session. Some of the interviews were conducted two months after the session. Each participant was also asked to fill out an exit questionnaire.

Four categories of questions were asked of each participant: 1) What benefits did you receive as a result of participating in the project? 2) How has this experience affected your work as a teacher, professional, or student? 3) What were some of the problems you experienced? and 4) Would you recommend this project to others, why/why not? The table below summarizes their responses:

Table 2 Summary of Participant Responses in Four Categories of Questions

<u>Categories</u>	<u>Responses</u>
CAT. 1	Many of the participants related how they were able to achieve important personal and professional goals as a result of the project. The interviews revealed more expressive statements than the questionnaires over the extent to which they were transformed by the experience. Several students reported how this was their first time in another country. In every case, the students considered this project one of the most valuable experiences they've had in their lives.
CAT. 2	In this category, most of the students speculated as to how this experience would affect their professional performance, particularly the undergraduates. The responses included statements alluding to how the experience served as a confidence booster, how teaching skills were improved (especially the undergraduates), and in the case of an ESL teacher, how this experience has helped her understand the difficulty her immigrant

	students have in learning a new language and understanding a new culture. The degree and nature of change was unique to each individual based on their prior experiences and level of professional expertise.
CAT. 3	Most of the responses in this category were focused on the lack of materials and preparation in teaching the English classes. The concerns also centered on the logistics of travelling about an hour every morning to get to school. One commented on how the project lacked structure and organization.
CAT. 4	Most responses indicated that the experience would be beneficial to most individuals, especially bilingual or ESL teachers. However, several commented on how difficult this experience may be to certain individuals who are not open-minded or flexible. According to the responses, attitudinal qualities seem to be a relevant characteristic of those who would benefit from this project.

Overall, the responses were favorable. The concerns by some participants were legitimate in light of the fact that this project is the first implementation attempt by the researcher. However, throughout the project we emphasized the necessity of flexibility and ingenuity. Some participants were more adaptable than others in making the necessary changes to solve problems or make adjustments along the way. In organizing the second cycle projected for the summer of 1998, several past participants have indicated their desire to return. This is a strong indication that for some individuals the project has appeal beyond just one summer session.

The Emerging Pedagogy

A significant part of the field school project included teaching basic English to students of all levels. Besides the fundamental utensils of paper, pencils, and the like, the participants had to learn to deal with the lack of commercially produced resources by recognizing and using what was available. Thus, the central core of the emerging pedagogy was primarily authored by the student in a constructive, interactive process that included the teacher and the immediate environment. Teaching texts from lived experiences of the students were created by the teachers to fill the void left by the lack of pre-packaged

materials. Personal texts were developed by the students as teachers encouraged them to use their first-hand knowledge about themselves, their families, and their milieu. The availability of multi-media equipment such as a digital camera, printer, scanner, and computer (provided by a university grant) facilitated the development of concrete texts such as a profile sheet that included the photograph of the student with an autobiographical narrative, a *foto-novela* using students as actors and then, having the students create the dialogue for the photo lay-out. The English lesson, facilitated by the teacher, focused on translated expressions (from Spanish to English) the students had written. Students' familiarity with the *foto-novela* concept facilitated their successful completion of this activity. In essence, the students wrote the curriculum while the teachers, in the roles of mediators, facilitators, and learners, engaged in the intermittent negotiation of that curriculum using a constructive pedagogy.

Table 3 below provides a summary of the activities used in teaching English. For simplification purposes, I use three areas of organization: early childhood, intermediate, and high school/adult.

Table 3 Summary of Activities Used to Teach English

<u>Level</u>	<u>Activities</u>
Early Childhood	Young children up to the age of 9 enjoyed the active engagement generated through games and songs. Teachers selected activities that focused on the student--the name game, the parts of the body, the colors in their clothes, simple dialogue that invites information about self, etc. Teachers explained the activity in Spanish, the common language spoken by all, performed it in English, then, attempted to perform it in Maya. The exchange strategy was enjoyed immensely by the students, the majority of whom spoke Maya as their maternal language. The lessons were usually started inside the classroom but were later moved outdoors to facilitate physical movement. This caused parents and other community members to take notice and obviously enjoyed the performance.
Inter-mediate	This group of 10-12 year-olds proved to be the most challenging to teach. The teachers noted that they were extremely quiet and reluctant to speak up or participate in oral activities. However, the teachers persisted by trying a variety of activities until they became motivated and expressed enjoyment in becoming involved. According to the

	teachers the key was in the way they related to the students, i.e., their personal approach that conveyed understanding and empathy. In one activity, the students were to learn the parts of the body in English, but first the teachers asked them which parts they wanted to learn. The students seemed to challenge the teachers to see how far they were willing to bend their way. They became excited and amused over the teachers' candor with them and how they seemed to be so "unteacher-like." (I have to admit I was a little embarrassed when I saw a detailed human anatomy figure drawn on the board.) Once the teachers could relate to the students at an endearing level, the barriers of communication were lifted and the students were far less reluctant to openly participate.
High school/ adults	Students in this category took their English lessons very seriously. We used a variety of functionally-based activities that helped them use what they learned in practical situations. Thus, part of the routine included a session using Total Physical Response (TPR), a method of helping students learn commands using co-ordinated physical activity, and a series of dialogues generated by the students and accumulated over time. We focused on specific activities about the community. For example, in one activity the students were asked to draw a map of their town and label the main points of interest: the church, the municipal complex, the market, the zocalo, potable water, etc. We walked around the neighborhood and took photographs of the community using the digital camera. The printed images were distributed and the students pasted them on their maps. The maps were labelled in both English and Spanish. Some of the maps were beautifully illustrated that it prompted us to talk about producing products such as a brochure or newsletter. We also used the maps to talk about issues such as the potable water and why it's turned off every day, sometimes at unpredictable hours, and whether it's safe to drink it. A game of giving and following directions using the map was created and we pretended to talk to English-speaking tourists visiting Tetiz. The classes were usually very lively and well-attended, an indication of the high degree of motivation by the students and

	their satisfaction with the English they were learning.
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Maya Lessons

For most of the teachers, learning Maya proved to be more difficult than anticipated. Additionally, the learning of a third language for the bilingual teachers (including myself) who learned English as a second language in childhood was an exercise in humility since our bilingualism was essentially useless in learning the language. We were at a disadvantage as monolingual English-speaking teachers are in learning Spanish as a second language in the US. The experience served as a reflective tool in understanding the frustration that motivated monolingual teachers face when they attempt to learn Spanish. We began to think in earnest about the perceived effective strategies in learning Maya. These can be summarized as the following: 1) a common goal, i.e., as a group of teachers we supported each other in learning Maya; 2) having a variety of Maya-speaking "teachers" throughout the community, i.e., the various teachers helped us learn Maya in a particular context, for example, the Maya speaker at a local market helped us learn how to shop for vegetables and fruit and a horticulturist helped us learn about plants and trees; 3) using Maya on a regular basis, i.e., by practicing we reinforced what we learned; and 4) taking risks and speaking the language even though we had to tolerate the Maya speakers poking fun at us. We also realized the value of learning (or attempting to learn) the students' maternal language if we are to create a meaningful learning environment in the classroom.

A Community of Learners

Throughout the duration of the program, we observed how teachers formed a network that served as a support group and as a source of teaching ideas. This was especially helpful to the undergraduates that relied on the experienced teachers who seemed to offer their services quite readily. Interestingly, the teachers assumed different roles such as the experts in songs and fingerplays, exotic and medicinal plants, and in working with older students. The Tetiz students gave most of the teachers a nickname as an endearment tactic, which was a source of amusement for all of us.

Benefits of the Project

The participants and the students from Tetiz both benefited from the field school experience. The maestros de inglés availed themselves of two of the best resources they could offer--English and friendship. By partaking in the English classes, the Tetiz students gave the maestros an opportunity to learn invaluable lessons of a lifetime. Certainly, the notion of mutually exchanging resources is not an uncommon gesture displayed by members from different countries. What appears to make this exchange a unique one is the fact that the two countries represented have a long tradition of being less than cooperative neighbors, yet the commonalties and mutual understandings unveiled in an act of sharing and goodwill seem to vanish those existing borders and barriers.

Implications

I draw several implications for teaching and teacher education from the field school project. These are expressed below and followed by recommendations.

Teacher Education. One of the most important goals in teacher education programs in the US is the preparation of teachers for the next millennium. The field school project allowed us to design, implement, and observe what we believe closely represents an ideal model in which to best prepare teachers to help them acquire specific understandings about teaching students that are diverse culturally and linguistically, whether they are of the same ethnic group as their students or not. Learning about culture in a field-based experience provides teachers with a vehicle in which they can broaden their understanding of the anthropological concept of how students acquire a worldview and how learning is affected by the dynamics that occur between the student (whose world is uniquely shaped by his/her culture, history, milieu, language, etc.), the teacher, and the curriculum.

Site-based teacher education models are inherently viable structures that have the potential of serving as a "field school" setting to prepare teachers (see Guadarrama, in press). However, teacher educators that implement these models are either reluctant to incorporate concepts and techniques that frame the program within an anthropological experience, or lack the experience or the know-how to make the conversion. Indeed, the step from a traditional, one-semester-student-teaching field experience to a total site-based model is already a hefty leap by present-day standards. In order to incorporate the field school concept into a site-based model, teacher educators must assess their own ideological positions to help prepare teachers to make ideological shifts as well.

The field school model in teacher education is a strategy for school change. The theoretical base of the design incorporates ideas that address the concerns and visions of reform-minded theorist and practitioners who favor a culturally responsive curriculum and

a critical pedagogy. Using the field school concept to prepare teachers is essential in building a foundation in teacher education that is visionary, interdisciplinary, and employs the most creative means by which to help teachers optimize the use of available resources. In effect, the field school model represents a viable approach to *re-skill* teachers and re-establish priorities in teacher education that target the diverse and multiple needs of students in an era of postmodernism defined by a rapidly-changing, technologically-driven, global society.

The field school concept can also be viewed as an empowerment strategy. The focus on building a curriculum centered on the students allows teachers to use their own cognitive and affective resources to genuinely construct an environment that invites students to engage in relevant, meaning-making learning. Thus, the teachers can author and express their unique *voice* as can their students. Within a democratic learning milieu, teachers and students have a greater opportunity to create a social microcosm that may facilitate students in acquiring appropriate resistance strategies that counter the negative societal perceptions and discriminatory and racial practices aimed toward them as underrepresented students of color.

Teaching. The emerging pedagogy in the field school provides a model based on a strong version of constructivism whereby students are the focal point in the development of text and teaching strategies. The field school curriculum was greatly influenced by the goal of the program to facilitate the exchange of languages between teachers and students. The teachers' attempts to learn their students' native language placed them in a position to genuinely acknowledge and validate their culture and language. Additionally, the teachers' ethnographic research contributed to their understanding of how they can stretch the curriculum's parameters to incorporate their students' experiences to make learning more meaningful and at the same time continuously learn about their students.

Collaboration in Teacher Education. Inherent in the field school concept is the incorporation of knowledge and skills from areas of the social sciences, particularly, anthropology. The possibilities for collaboration between and among professionals from education and the social sciences are numerous and yet to be explored. The model described herein represents a window that is only partially opened. However, if the invaluable lessons and personal transformations expressed by the participants serve as testimonials to the effectiveness of the field school experience, then we are hard-pressed not to consider the model as viable and worthwhile. The most important lesson gleaned from our study for teacher educators may be the hardest, i.e., that we are unable to design and implement an effective teacher preparation program as a single disciplinary unit.

Recommendations and Conclusion

The field school model for teacher education represents a substantial change in the reform arena. As in any change effort, incremental stages are established as procedures leading toward the ultimate program goals. I offer the following recommendations on how teacher educators can advance toward the implementation of a field school model:

- 1) Require course work in combined anthropology and education at upper division level;
- 2) Require field work whereby education students use ethnographic techniques to learn about the school community and the students;
- 3) Mentor teachers working with education students acquire training on cultural therapy and other means to assist in reaching cultural sensitivity goals;
- 4) Education students complete the development of curriculum in a portfolio that focuses on constructive pedagogy; and
- 5) Education students and mentor teachers learn a second language such as Spanish.

The need to address change in teacher education is undeniably a top priority in teacher education programs across the country. The field school project is a model that may not be replicable in the US, however, its qualities in addressing how teachers work effectively with diverse students merits attention. It is appropriate in this era of postmodernism to take bold steps to design and implement programs borne from the rhetoric of critical pedagogy and constructivism in developing curriculum for tomorrow's democratic society.

Finally, as a concluding note I would like to announce that the upcoming field school project of 1998 will take place in the town of last summer's project, Tetiz and another rural community, Tahdziu, 180 miles south of Merida, of mostly Maya-speaking families with a bilingual (Maya-Spanish) education program at the elementary level.

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